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Conversions and Transformations: Missiological Approaches to Religious Change

One of the aims of the 2016 IAMS Assembly is to contribute towards creating a space for critical and constructive dialogue among scholarly disciplines, different Christian traditions and varying contextual backgrounds.¹

The contribution below emerges from original research which may fit comfortably within the DABOH stream: Documentation, Archives, Bibliography and Oral History

Abstract

Introducing *transcriptive space*.

The North of England preacher, writer, speaker and broadcaster the Revd Dr Colin Morris (1929 -) is a practical, communicative theologian and often a controversialist. His high profile ministry spans Northern Rhodesian/Zambian politics, global mission affairs, TV and radio broadcasting and BBC senior management, to name but four contexts. Recently, I critically examined Dr Morris's work. Much original material is now available at the Oxford Centre for Methodism and Church History.

I contend that Morris operates most effectively in *transcriptive space*: a term I have coined. He is a practical apologist and missionary fiendishly skilled at communication across multiple contexts. The broadcaster within him constantly dialogues with the preacher, the author within him converses with the lecturer and so on and so forth. Relentlessly swapping notes and exchanging scripts are evangelical and radical, conformist and nonconformist, political platform and church pulpit, amplified oratory and silent contemplation. All have scripts. All have voices.

This paper, emerging with immense gratitude from Morris's work, develops the notion of *transcriptive space* and offers it more widely as a working tool for mission. Of particular interest are the faith and life 'trans-scripts' of my current context, the Pacific Theological College in Fiji, where Tuvalu meets Samoa; West Papua meets Kiribati; home islander meets distanced diaspora; mainstream Church meets new religious movement and residential education meets distance learning. Converting and transforming encounters abound here in the *transcriptive space* that is PTC. The paper explores how that happens and why it matters. (248)

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¹ <http://www.teol.lu.se/forskning/konferenser-och-symposier/iams-2016/> accessed 29092015